That's an epic and tragic story which we requires separate narration. Suffice to say that things are not the way they were before.

Having said that, it must be recognized that time is long, longer than life. Civilizations are born, they decay and eventually die, or are transformed beyond recognition; they are replaced by others. Sometimes there are aberrations, interjections that are violent and unsuited which after a while themselves die or move on. If at this point, the basic tenets upon which that civilization was built remain in memory and conviction, in life practice and the complement of natural resources left intact or with potential for regeneration, there is nothing to say that there will not be a fresh re-flowering. Today, more than ever before, there is recognition of the fact that our ancestors were right after all; that the paradigms of 'progress' we embraced uncritically are flawed, that they had the intellectual and material endowments necessary to take this road but refused to do so. That was superior wisdom and not ignorance or lack of capacity. Our tomorrow, if it is to dawn, must then recognize the logic that made our past what it was.

We call this 'intersection'. We call it a meeting place of the past and the future. Let us elaborate. From the past we bring that which worked best, those social, cultural, physical, architectural, agricultural and other elements that made a different kind of civilization. These will be of two kinds. One part will be made of biodiversity concerns and the other a need to appreciate and conserve cultural heritage and traditional knowledge.

This is the philosophical preamble then to Barāwa, where the past and the future intersect.